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A

SERMON

Preached at

AYLESBURY and *WENDOVER*

IN THE

COUNTY of BUCKS,

AUGUST 3, 1746.

In COMMEMORATION of the ſafe Return of his ROYAL HIGHNESS the DUKE, from his glorious Victory over the REBELS.

By *THOMAS PIETY.*

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MDCCXLVI.

BRITISH MUSEUM

PSALM xcvii. 1.

The Lord reigneth, let the earth rejoice: let the multitude of the iſles be glad thereof.

THE happy return of his Royal Highneſs the illuſtrious Duke of *Cumberland*, from the great and moſt important victory, which, under God, he obtained over thoſe Rebels, who have been the public diſturbers of our peace, and the plunderers of our country, deſerves our united praiſes and thankſgivings to the Moſt High. And I perſuade myſelf, you'll immediately ſee, that the text I have choſen is not unſuitable to the preſent joyful ſolemnity. I doubt not but your hearts are filled with a grateful ſenſe of the divine goodneſs, ſo peculiarly diſplay'd, in our deliverance from the threatned miſery and ruin. And this ſhould be a motive to excite us, with united ſongs of praiſe, to give thanks unto the Lord, for *having delivered us out of the Hands of our enemies* * : *To praiſe him for his goodneſs, and for his wonderful works to the children of men* †;

* *Luke* i. 74. † *Pſalm* cvii. 3.

and to rejoice with the royal Pſalmiſt in the text, and ſay, *The Lord reigneth, let the earth rejoice: let the multitude of the iſles be glad thereof.*

This excellent book of Pſalms was compoſed by ſeveral pious men, on various occaſions: but among thoſe who ſhine very conſpicuouſly in this great and important work, are *Moſes* and *David*. *Moſes*, the man of God, ſeems to have been the firſt who attempted ſongs of praiſe to the Deity, for deliverances from public danger and diſtreſs. See *Exodus* xv. at the beginning.

Almighty God having wrought out a ſignal deliverance for the children of *Iſrael*, in carrying them ſafely through the red ſea, but overwhelm'd *Pharoah* and all his Hoſt therein. He begins his excellent ſong after this manner: *I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea. The Lord is my ſtrength and my ſong, and he is become my ſalvation; he is my God, I will prepare him an habitation: my father's God, I will exalt him.* At the ſixth verſe, he acknowledges God as the great and only author of the victory. *Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, has daſhed in pieces the enemy, and in the greatneſs of thy excellency thou haſt overthrown them that roſe up againſt thee; thou ſenteſt forth thy wrath, which conſumed them as ſtubble.* At the ninth verſe, he repreſents the enemy determining, as is moſt common with wicked men, to purſue in their own ſtrength. *The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil, my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them.* And in the next verſe he repreſents God, as making

uſe of his inſtruments to diſappoint their cruel deſigns; *thou didſt blow with thy wind, the ſea cover'd them, they ſunk as lead in the mighty waters. Who is like unto thee, O Lord, among the Gods; who is like unto thee; glorious in holineſs, fearful in praiſes, doing wonders!*

The *Hebrews* ſeem to have had ſo high an opinion of pſalmody, that they inſtructed their children to have a becoming reverence of God, by learning them pſalms and hymns; ſuch as this ſong of *Moſes*, and the pſalms of *David* *.

This great prince had an excellent genius in compoſing divine ſongs, and was alſo a great artiſt in muſic, being the inventor of ſeveral kinds of muſical inſtruments. He ſeems to have taken all opportunities to exerciſe his incomparable faculty this way, which is ſufficiently manifeſt from the abundance of divine meditations, which are gathered together in this admirable book of pſalms.

The pſalm, of which my text is a part, was moſt probably compoſed by King *David*; tho' ſome

* Biſhop *Patrick*, in his preface to his Commentary on the book of Pſalms, ſays, "It is a moſt admirable piece of poetry, which moves more powerfully, and touches the mind more ſenſibly than ſentences in proſe; eſpecially when it is in ſuch perfection, as we find it in theſe divine inſpirations. For as *Melanchthon* truly ſpeaks, this is the moſt elegant work in the world, and hath performed that which *Plato* himſelf wiſh'd for, but confeſſed was above the reach of men. There was no more efficacious way, the Philoſopher clearly ſaw, of inſtructing youth, than by odes and ſongs, about which he diſcourſes at large, and gives a great many cautions; but after all concludes, this muſt be the work of God, or of ſome divine Man. Wherein he plainly acknowledges the weakneſs and inſufficiency of all their methods of inſtruction, notwithſtanding the pretence of certain poems being made by their goddeſs *Iſis*."

ſome have thought *Moſes* to have been the author of this, as well as of ſeveral others which have no particular Inſcription.

The occaſion on which this pſalm was penn'd, was probably ſome great victory obtained over ſome of the heathen nations that had oppoſed the children of *Iſrael*; for at ver. 8th, *Zion heard*, ſays the Pſalmiſt, *and was glad, and the daughters of Judah rejoiced, becauſe of thy Judgments, O Lord.* By *Zion* we are to underſtand *Jeruſalem*, that peculiar city of God, which had received the news of a great victory obtained over her enemies, with joyful hearts: and the other cities of *Judah* alſo rejoiced, and were exceeding glad, becauſe God had judged righteouſly, in deſtroying their idolatrous enemies, and defending the cauſe of his true and faithful ſervants. This verſe makes it manifeſt, that this pſalm has reſpect to ſome conqueſt, which they had lately gained over the heathen, which probably was ſome of thoſe which the King of *Iſrael* obtained over ſeveral nations, ſoon after he brought the ark of God to Mount *Zion*, and delivered the hymn related in the foregoing pſalms, to be ſung by the *Iſraelites*, to put them in hope, and their enemies in fear, of the great things which ſhould enſue, upon their having this ſpecial preſence of God among them *. For the ſubſtance of the 95th and 96th pſalms, King *David* put into the hands of *Aſaph* and his brethren, as pſalms of thankſgiving, though it appears in the collection to have received ſome alteration from the original. It is moſt probable, therefore, that the 97th pſalm was made very ſoon after, on account of

* 1 *Chron.* xvi. 7, 8, 9.

of the great victory King *David* obtained over the *Philiſtines*, and *Moabites*, and *Hadarezer* king of *Zobah* *. He begins it with an humble acknowledgment of the ſovereignty and dominion of God: *The Lord reigneth, let the earth rejoice.* It is as much as if he had ſaid, "However formidable my enemies may appear, or how cunningly ſoever they may deviſe miſchief againſt me, to dethrone me; yet ſo long as I have God on my ſide, who has a peculiar regard to his people, I will *rejoice, and let the multitude of the iſles be glad thereof:* even the moſt diſtant countries ſhall have reaſon to *rejoice*, becauſe a Being, who has a peculiar regard to the righteous, reigns as the great ſovereign of the world; *and righteouſneſs and judgment are the habitation of his throne.*"

The words being conſidered and introduced, they afford us the following *points* to diſcourſe on, which I hope will be agreeable to the preſent joyful occaſion.

I. That there is one infinitely wiſe and good God, who reigns as rightful ſovereign over the world: *The Lord reigneth.*

II. That this is matter of perpetual joy and thankfulneſs to every good man, who firmly believes the ſuperintendence of God; therefore let all the inhabitants of *the earth rejoice, and the multitude of the iſles be glad thereof.*

III.

* 1 *Chron.* xviii. 1, 2, 3.

III. And *laſtly*, I will draw ſome ſuitable Inferences from the whole, and ſo conclude.

I am firſt to ſhew you, that there is one infinitely wiſe and good God, who reigns as rightful ſovereign over the world: *The Lord reigneth.* This, I hope, to make plainly appear, not only from the authority of divine revelation, but even from the principles of reaſon itſelf.

Firſt, from the principles of reaſon.

It muſt be owned, that man is a very weak and dependent creature, who could never give himſelf being by any inherent power, nor yet preſerve his exiſtence in the world. He muſt therefore be obliged to acknowledge, that he entirely owes his being and exiſtence to ſome ſuperior, ſome all-powerful cauſe; which muſt alſo itſelf be the firſt cauſe of all the beautiful variety of things which we ſee ſurround us in the world; which is the notion or idea we have of God. So that our own exiſtence makes it neceſſary, even in the nature of things, that the great Author of our beings muſt himſelf be a ſelf-exiſtent, independent, and an eternal being. For even the very heathens of old juſtly argued, that from mere nothing, nothing could be produced. So that reaſon itſelf, points out to us the neceſſity of acknowledging the being and exiſtence of a God, who reigns as the only ſovereign over the whole univerſe! And if this firſt cauſe, which gave us our being, is ſelf-exiſtent, independent, and eternal, it will neceſſarily follow, that he muſt be poſſeſſed of omnipotence, and irreſiſtable power. So that this eternal Being, this living God, who made

made heaven and earth, and all things that are therein, muſt neceſſarily be the ſeat and fountain of all power; and all the perfections which we daily ſee, ſo very wonderfully diſplayed, in the beautiful make, form, and conſtitution of the whole univerſe, muſt neceſſarily be united in him, who created and preſerves it.

If from ourſelves, we now caſt up our eyes to heaven, and take a view of the number, the greatneſs, and the ſplendor of the ſtars; if we conſider alſo the regularity of their motions, in which they appear to have continued ſome thouſands of years without confuſion and diſorder; we ſhall neceſſarily be led to acknowledge, that theſe are undeniable evidences, and illuſtrious demonſtrations, not only of the being of God, but of his infinite power, and unfathomable wiſdom! *The heavens declare the glory of God, and the firmament ſheweth forth his handy-work*, Pſ. xix. 1.

It is well known, that there have been men in the world, who have had but weak notions of the Deity; who have very intently purſued ſecond cauſes, to the criminal neglect of the firſt. Theſe men have imagined, that the order and exactneſs, which we daily ſee in this beautiful ſtate of things, proceeds only from the laws of motion eſtabliſhed in this material world. It muſt be allowed, that the laws of motion are wonderfully fitted to ſerve the ſeveral purpoſes of nature: but ſtill the queſtion will ariſe, Who gave, or who appointed, theſe laws of motion to the ſeveral parts of the univerſe? Is it not abſurd to the laſt degree, to imagine, that there can be laws without a law-giver? or that there ſhould be certain bounds fixed for all the lumi-

naries of heaven; wherein they ſhould all regularly move with the greateſt wiſdom and order, in their ſeveral orbits, without interfering one with another? I ſay, is it not abſurd to the laſt degree, to imagine that all theſe things ſhould thus regularly go on in their ſeveral proper courſes, unleſs we allow and acknowledge, that there is an infinitely wiſe and all-powerful God, who rules and governs them in their ſeveral orbits, according to that infinitely wiſe plan he at firſt eſtabliſhed.

Thus we ſee from the principles of reaſon itſelf, it evidently appears, that there is one infinitely wiſe and good God, who is the maker and Lord of all: *The Lord reigneth.*

From revelation, this great truth is abundantly manifeſt, and inculcated as the ground and foundation of all religion.——It is there repreſented, *In the beginning God created the heaven and the earth, and every living thing that moveth upon the face of the earth,* Gen. i. 1. and at the 17th chapter, he appears to *Abram* under this character, *I am the Almighty, walk before me, and be thou perfect*; and *Deut.* vi. 4. *Hear, O Iſrael, the Lord our God is one Lord*; and *chap.* iv. 39. *The Lord is God in heaven above, and in the earth beneath, and there is none elſe.* The prophet *Nehemiah* acknowledges, in an appeal to the Deity, *chap.* ix. 6. *Thou even art Lord alone; thou haſt made the heaven, the heaven of heavens with all their hoſts, the earth and all things that are therein, the ſeas and all that is therein, and thou preſerveſt them all.*---The prophet *Iſaiah* thus deſcribes him, *chap.* xliv. 6. *Thus ſaith the Lord, the king of Iſrael, and his redeemer, the Lord of Hoſts; I am the firſt, and I am the laſt, and beſides*

ſides me there is no God. Is there a God beſides me, yea there is no God, I known not any.——His dominion is thus deſcribed by king *Nebuchadnezar*, as an *everlaſting dominion*, and *his kingdom is from generation to generation*; who has the whole univerſe abſolutely at his diſpoſal; he doing according to his own infinite mind and will in *the armies of heaven, and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, what doſt thou?* Dan. iv. 34, 35. In the New Teſtament, he is deſcribed as *the only wiſe God*, 1 Tim. i. 17. and *as the King eternal, immortal, and inviſible.*---And in the book of *Revelations*, xix. 6. the whole aſſembly of angels above and good men on earth, are repreſented with an univerſal voice of joy and holy admiration, to *ſing Allelujah, for the Lord God omnipotent reigneth.*

Thus we ſee both from reaſon and revelation, 'tis abundantly evident, that there is one eternal, independent, all-wiſe, and all-powerful, one ſupreme Lord and governor of all things. By the words *the Lord reigneth* muſt be underſtood, that he is the ſovereign Lord, who exerciſes a providential care in his government of the world. He is that God who has made of one blood all nations of men for to dwell on the face of the earth, and *hath determined the times before appointed, and the bounds of their habitation*, Acts xvii. 26. This is that God, who in times paſt particularly manifeſted himſelf to *Abraham*, *Iſaac*, and *Jacob*; who brought the children of *Iſrael* out of *Egypt*, *with a high hand and with a ſtretched out arm*, and delivered them from the bondage of *Pharaoh*; who gave the law to *Moſes*; who enter'd into covenant with the people of *Iſrael*, that *he*

would be to them a God, and they ſhould be to him a people. And ſo long as they maintained their duty and allegeance to him as their king and governor, he *did not behold iniquity in Jacob, nor perverſeneſs in Iſrael*, Numb. xxiii. 21. Nay, he ſuffered no man to do them wrong; *yea, he reproved kings for their ſake.* Pſ. cv. 14. *He carried them ſafely to the border of his ſanctuary, even to the mountain his own right hand had purchaſed. He caſt out the heathen alſo before them, and divided the good land of Canaan for them, an inheritance by line, and made the tribes of Iſrael to dwell in ſafety in their tents*, Pſ. lxxviii. 54, 55. He went forth with them, and fought their battles, and gained them victory over their enemies. Joſhua xxiii. 9, 10. *One of you ſhall chaſe a thouſand; for the Lord your God fighteth for you, as he hath promiſed; the Lord hath driven out before you great nations and ſtrong, ſo that no man hath been able to ſtand before you.*----In the days of good king *Jehoſaphat*, the providence of God was remarkably concerned for *Judah*'s deliverance. The children of *Moab*, and *Ammon*, and with them a mixture of other nations, came up againſt *Jehoſaphat* to battle, and made an invaſion upon his country. The army conſiſted of a great multitude; ſo that in all human appearance the children of *Judah* were not capable of ſtanding before them. But as they had a good cauſe, they hoped for God's protection. But to be ſecured of this, they proclaimed a faſt throughout *Judah* and *Jeruſalem*, and *Jehoſaphat* beſought the Lord, and in a moſt excellent prayer expreſſes his confidence in God, and ſaid, *O Lord God of our fathers, art not thou God in heaven, and ruleſt*

not thou over all the kingdoms of the heathen? and in thy hand is there not power and might, ſo that none is able to withſtand thee? Art not thou our God, who didſt drive out the inhabitants before thy people Iſrael, and gave it to the ſeed of Abraham thy friend for ever? And now behold the children of Ammon and Moab, and Mount-Seir, whom thou wouldſt not let Iſrael invade * *: Behold now how they reward us; they are come to caſt us out of thy poſſeſſion which thou gaveſt us to inherit: O our God, wilt not thou judge them, for we have no might againſt this great company that cometh againſt us, neither know we what to do; our eyes are upon thee.*---Immediately after we are told, that the ſpirit of the Lord came upon *Jehaziel*, the ſon of *Zachariah*, in the midſt of the congregation; and he ſaid, *Hearken ye all Judah and the inhabitants of Jeruſalem, and thou king Jehoſaphat, Thus ſaith the Lord: Be not afraid nor diſmayed by reaſon of this great multitude; for the battle is not yours, but God's: Ye ſhall not need to fight in this battle; ſet yourſelves, ſtand ye ſtill, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem; fear not, nor be diſmay'd; to-morrow go ye out againſt them, for the Lord will be with you.*---And almighty God, who reigns as abſolute ſovereign in the world, who has the hearts of all men in his hand, and can turn them which way ſoever he pleaſes; who can make the voluntary and free actions of men ſubſervient to his own infinite mind and will, ſeems here to have exerted his omnipotence; for the ambuſcades which the children of *Ammon* and *Moab* had laid againſt *Judah*,

* Here he repreſents the foul ingratitude, as well as injuſtice, in invading their country.

Judah, by a confuſion ariſing among themſelves, fell upon part of their own army, miſtaking them for their enemies; for one part of the army fought againſt the other, utterly to ſlay and deſtroy them, and every one helped to deſtroy another. *So that when the children of Judah came forward, they looked upon the multitude, and behold they were dead bodies fallen to the earth, and none eſcaped.* See 2 *Chron.* xx. at large. And the happy effect of God's merciful interpoſition in *Judah*'s favour, became remarkably great; for the fear of God was on all the kingdoms of thoſe countries, when they heard that God fought againſt the enemies of *Iſrael.* But notwithſtanding theſe ſignal inſtances of the Moſt High *ruling in heaven above, and in the earth beneath*, and having a peculiar regard for his people, becauſe they were worſhippers of him *the one living and true God*, in oppoſition to the idolatrous nations round about them; I ſay, notwithſtanding God's remarkable interpoſition in their favour, and in the utter deſtruction of their enemies, ſtill theſe idolatrous people are continually attempting to weaken and deſtroy them. In king *Hezekiah*'s time, *Sennacherib* king of *Aſſyria* came and invaded *Judah*, and purpoſed to have taken *Jeruſalem*. He ſent his ſervants with a moſt inſolent meſſage, in which he ſpake diminutively and reproachfully of the God of *Iſrael*, as though he was like to their own gods, having no dominion or power. He wrote letters alſo to *rail* on the Lord God of *Iſrael*; that is, he ſpoke *reproachfully* and *blaſphemouſly* of him, and told *Hezekiah*, and his people, *that their God ſhould not be able to deliver them out of his hand.* [*Here he*

he attempts to draw them off from their duty and allegeance to God as their king and governor.] But *Hezekiah* ſought the Lord, and ſaid, *O Lord God of Iſrael, which dwelleth between the cherubims, thou art God, even thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth,* 2 Kings xix. 15. And at the 19th verſe he further prays, *O Lord our God, I beſeech thee, ſave us out of his hand, that all the kingdoms of the earth may know that thou art Lord God, even thou only.*

And king *Hezekiah* encouraged his men, ſaying, 2 *Chron.* xxxii. 7, 8. *Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that is with him. ---With him is an arm of fleſh, but with us is the Lord our God to help us, and to fight our battles.* And accordingly the Lord ſent an angel into the camp of the king of *Aſſyria*, which cut off one hundred and eighty five thouſand men, *all the mighty men of valour, the leaders and the captains; ſo that the king himſelf returned with ſhame and confuſion to his own land*, ver. 21. *and was ſoon after ſlain by the ſword, by the hands of his own ſons.*

This alſo was another ſingular and wonderful inſtance of almighty God's reigning as the great ſovereign of the world, and interpoſing in favour of thoſe who truly fear and put their truſt in him. I might go on and point out other inſtances, was it neceſſary for convincing any of you that uſually attend on my miniſtry: But as I know not of any who err in this great and fundamental point of religion; what I have hitherto ſaid may be ſufficient to remind you, *that God reigns as the rightful governor of the world*; and

that

that he diſpoſes all events as ſupreme Lord and Sovereign; that he alone determines the fate of kings, and the duration of the empires of the world; and that he transfers the government of kingdoms from one nation to another, in order to puniſh them for the crimes they commit. Here I might conſider the caſe of the *Iſraelites* and *Egyptians*, the *Aſſyrians* and *Babylonians*, *Medes* and *Perſians*, the *Grecians* and *Romans*; in moſt of theſe mighty empires, if not all, there ſeems to be a viſible hand of providence, in raiſing up one nation as a ſcourge for the iniquities of another.

Egypt (if I may be admitted the expreſſion) was at firſt as a cradle for the *Iſraelites*; and yet afterwards became a ſevere priſon, and a fiery furnace, and a ſcene of the moſt aſtoniſhing miracles that God ever wrought in favour of *Iſrael*. But not to mention the caſe of the *Egyptians* only, the mighty empires of *Niniveh* and of *Babylon* furniſh us with numberleſs proofs, that thoſe mighty princes, thoſe powerful monarchs of the earth, were only as ſo many inſtruments in God's hand, which he employed to puniſh the tranſgreſſions of his people, and bring about his great deſigns in the world.---And becauſe *Sennacherib* king of *Aſſyria*, and *Nebuchadnezzar* king of *Babylon*, who had been the ſcourges of *Iſrael*, became remarkably lifted up with pride and ambition, fired, as it were, with a thirſt of immortalizing their names by the grandeur of their exploits; they uſurped the ſeat of the Almighty; one blaſphemed the name of God, the other diminiſhed his honour, dignity, and majeſty, and aſſumed it to himſelf.---I ſay, becauſe theſe great monarchs became filled with pride and ambition, and acted

the parts of tyrants rather than men, God makes their puniſhment very remarkable; one of them has his army deſtroyed by an angel from heaven, and himſelf killed by the hands of his own ſons, even while he was proſtrating himſelf before his god *Niſroch*; and the other is driven from his kingdom, and made to dwell with the beaſt of the field, un' he knew, and acknowledged, *that the Moſt H. gh ruleth in the kingdom of men, and giveth it to whomſoever he will.*

Here are ſeveral great and important leſſons for kings, for princes, and for tyrants, to learn.

If we now proceed, and come nearer to our own times, and take a view of thoſe who make no conſcience of invading the rights and liberties of mankind; we ſhall find, that we, like *Iſrael* of old, have very bad neighbouring nations, who can diſpenſe with all laws of honour and humanity, nay with the eternal rules of juſtice and equity, when ambition, and love of power and dominion, come in competition. The haughty and ambitious views of *France* have very juſtly alarmed us; every body ſees they can diſpenſe with the moſt ſolemn ties and obligations, in order to obtain an unlimited power and dominion among the princes of *Europe*. Univerſal monarchy has long been the principal and moſt deſired thing to be obtained; and every other view, with them, is ſubſervient to this end.--- That court ſchemed out, and promoted the late invaſion, and fomented a moſt wicked and unnatural rebellion in theſe kingdoms. Thanks be to God, who ſtill reigns as ſupreme Lord and Sovereign of the world, who, by a late interpo-

ſition in our favour, has given us ground to hope, that he will one day chaſtiſe our perfidious enemies. Nay, has he not already begun, by mercifully appearing as our great Deliverer, when nothing but miſery and ruin threatned us. For as all victory is properly to be acknowledged as of God, who is King of kings and Lord of lords; ſo this, in a more particular manner, ought to be aſcribed to him, in as much as it was obtained with the loſs of ſo few men on the King's ſide, when compared with the thouſands that were ſlain of the Rebels: for I am perſuaded, that upwards of fifty of thoſe bloody-minded Rebels, who were, contrary to all laws, for giving no quarter, muſt have fell a ſacrifice to every brave *Engliſh* Loyaliſt.

Having thus at large conſidered what undeniable evidence we have, that there is one infinitely wiſe and all-powerful Being, who reigns as the Sovereign of the world; and having pointed out ſeveral remarkable interpoſitions of his providence, by which he rules and governs nations and kingdoms, and diſpoſes of all events, as *ſupreme Lord*; there is ſtill reaſon to acknowledge, with due thankfulneſs, after the example of king *David*, *That the Lord reigneth.*

I now proceed, 2*dly*, to ſhew you that it is matter of perpetual joy and thankfulneſs to every good man, who firmly believes the ſuperintendence of God. Therefore let all the inhabitants of the *earth rejoice*, *let the multitude of the iſles be glad thereof.*

This

This kingdom of *Great Britain* has been, till very lately, peculiarly favoured of God, with many and diſtinguiſhed bleſſings; which ought always to be acknowledged with perpetual thankfulneſs. Our deliverance from the formidable *Spaniſh* invaſion; from the cruel and inhuman gun-powder plot; and from the chains and fetters of popiſh ſlavery, by our great Deliverer King *William*, of bleſſed memory; ought never to be forgotten by the inhabitants of theſe kingdoms, but tranſmitted down to the lateſt poſterity, and be had in everlaſting remembrance.

But as I have lately taken notice of the greatneſs of theſe deliverances *, I muſt beg to be excuſed from an enlargement at preſent, and apply myſelf more particularly to our preſent deliverance out of the hands of our rebellious enemies.

And here we have great reaſon to be thankful to God, that he has heard and anſwered thoſe prayers of ours, that have often been put up, and repeated in like words with theſe: "That God "would bleſs our rightful Sovereign King "*George*, in his perſon, in his councils, and in "his government: That God would direct him "to rule in righteouſneſs, juſtice, and equity, "over theſe nations: That he would preſerve "him from all the aſſaults and contrivances of "wicked and deſigning men: That all his ene-"mies might be covered with ſhame, but upon "his own head the crown might long flouriſh: "That God would continue him long as a laſt-"ing bleſſing to this nation, and make him the "glory of *Europe* in general: That God would "have a peculiar regard to every branch of the

 "Royal

* See my Faſt-Sermon on the account of the Rebellion.

" Royal Family; that they might become emi-
" nent for virtue, and diſtinguiſhed goodneſs:
" And particularly, that God would take under
" his peculiar care and protection, his Royal
" Highneſs the Duke; that he would preſerve
" him from all dangers ſurrounding him; and
" that God would ſuffer no weapon formed a-
" gainſt him to proſper: And that God would
" inſpire all his officers and ſoldiers with that in-
" vincible bravery and valour, ſo peculiarly re-
" ſiding in the breaſt of their Leader; and that
" they might all of them go on againſt the Re-
" bellious Enemy, and exert and ſhew them-
" ſelves like men, in fighting with bravery for
" their rightful Sovereign King *George*, *the*
" *greateſt and beſt of Kings*; for the honour and
" intereſt of our dear Country, and for the Pro-
" teſtant Religion, and Liberties of theſe King-
" doms."

Our original faſts and ſolemn humiliations, bleſſed be God, have not been in vain; you may remember, you have been often told, that this was the only way to obtain the divine protection, and prevent the ruin of a ſinful people.

I congratulate you now on the happy accompliſhment of it, by the return of the Duke of *Cumberland* from this compleat conqueſt he has gained over thoſe Rebels, who threatned our country with ruin and deſtruction. 'Tis certain, God has appeared on our ſide: He has raiſed us an illuſtrious invincible Prince, who has been as indefatigable in purſuing his intentions, as he was wiſe in forming his ſchemes. How ready has he been to expoſe himſelf, for his country's good, to the moſt imminent difficulties and dangers?

gers? How ſoon was he at *Edinburgh* after he left his Royal Father at *St. James*'s? and how quick near *Stirling*, in order to give the Rebels battle? And then with what difficulties did he paſs over rocks and mountains, froſt and ſnow, as tho' nothing was too great for him to encounter? With what courage and bravery did he lead on his troops, when he marched from *Aberdeen*, with determined reſolutions to fight the Rebels wherever he met them? And with what conſummate wiſdom and judgment did he draw up his army to give the enemy battle? A *Eugene*, or a *Marlborough*, I preſume, would have thought themſelves happy to have had the honour of it. And with what chearful preſence of mind, and valiant behaviour is he repreſented as riding from line to line, even where the greateſt danger was, animating his men by his own preſence, council, and intrepid example? And when the Rebels were no longer able to ſtand againſt the fierceneſs with which the Loyaliſts charged them, but begun to run for their ſecurity, with what wiſdom, prudence, and good order, did our Royal Heroic Prince and his men purſue? Every officer and ſoldier there, ſeem to have acted their parts well; being determined, that, for the future, their names ſhould deſcend to poſterity, not as mean and mercenary cowards, but as men of honour, valour, and renown. Let us therefore be thankful to the great God of victory, who has preſerved his Royal Highneſs in the day of battle, and has returned him ſafely to his illuſtrious Royal Father; and that he, under God, *has beat down our enemies, and trod under foot thoſe who have riſen up againſt us.*

If

If we now take a view of the Rebels, and their cruel deſigns; we ſhall ſee what abundant reaſon we have to rejoice in our deliverance out of the hands of thoſe *whoſe tender mercies are cruel.* They took up arms againſt our rightful Sovereign, as the ſworn enemies to our civil and religious liberties: They enter'd *England* like a mighty ſwelling torrent; and while we had no forces to appear againſt them, they rendered the countries wherever they came as a deſolate and barren wilderneſs; and gave us convincing inſtances of their rapine and cruelty. But the ſeaſonable interpoſition of the valiant Duke ſoon chaſtiſed their inſolence, and they were obliged to return by the way they came, tho' ſtill making great devaſtations.

They rambled about from place to place, from city to city, from mountain to mountain, till they fell into extreme want and neceſſity, by the wiſdom of our governors, and care of our ſhips and and ſloops of war, which cut off all their means of ſubſiſtence coming from abroad. Money, which is the ſinews of war, and which came principally from *France* and *Spain* *, intended for the aſſiſtance and ſupport of theſe Rebels, by the care of providence, fell into our hands. This rendered their caſe deſperate, who were extremely neceſſitous before, and perhaps was the principal motive, in a political view, which

* The reader cannot but be ſenſible that a great part of the money which ſupported the Rebels, muſt come from the places I have above named: But I am very ſorry that it is neceſſary I ſhould now inform you, how much it is rumoured in the nation, that there are a great number of men who, like vipers in our own boſoms, have this way greatly contributed to the deſtruction of the kingdom.

which induced them to give the King's forces battle. But here you ſee their preſumption and their cruelty: Their pretended Prince being confident of victory by his own arm, gave ſtrict orders, as we have been told, the better to accompliſh his cruel deſigns, that they ſhould give no quarter to the Elector's troops, (as he boldly and inſolently preſumed to call thoſe that belong to the King of *Great Britain)* but put them all to the ſword. But here the great God of battle, who had hitherto permitted theſe Rebels to go on, moſt probably as a ſcourge for the iniquities of theſe nations, ſeems now mercifully to interpoſe in our favour; as though he had ſaid, I have now rouz'd the people of *England* to a ſenſe of their own careleſſneſs and ſecurity, when they were about to forſake me the God of their ſalvation: But as they have turned their hearts unto me in prayer and humiliation, *I have heard their cry, and will help them.*

And no ſooner were the two armies drawn up in order of battle, but the thundering cannon, wiſely placed on our ſide, ſoon proclaims a loud indignation; while, on the other hand, that of the Rebels, though managed by *French* engineers, did little or no execution; as though providence interpoſed, and fruſtrated their deſigns: Their cannon balls, inſtead of grazing on our lines, we are told, flew over the heads of our people aloft in the air; and the Rebels being terribly cut down by our ſucceſsful and inceſſant fire, the very ground became ſo covered with rebellious blood, that it even ſplaſhed under the feet of our ſoldiers; and the whole plains covered with the ſlain and wounded, proſtrate on the ground,

ground; groaning, bleeding, and dying! Surely God has rewarded them for their perjury and rebellion againſt their rightful Sovereign.

And now may the King upon the throne wiſely apply the words of King *David* on a like occaſion *.

The Lord liveth, bleſſed be my rock, and let the God of my ſalvation be exalted. It is God that avengeth me, and ſubdueth the people under me. He delivereth me from mine enemies; yea, thou lifteſt me up above thoſe that riſe up againſt me; thou haſt delivered me from the violent man. Therefore will I give thanks unto thee, O Lord, and ſing praiſes unto thy name. And in the text, *The Lord reigneth, let the earth rejoice: let the multitude of the iſles be glad thereof.*

Nor is praiſe leſs comely in our lips; nor ought our tongues to be leſs engaged in recording the mercies of our God, who, unitedly with our King, have been favoured with ſo ſignal a deliverance out of the hands of our enemies.

O come let us ſing unto the Lord a new ſong, for he has done marvellous things; his right hand, and his holy arm, hath gotten him the victory; the Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the people. He has remembered his mercy, and his truth to us ward, in avenging us of our enemies, and we hope, *all the ends of the earth will ſee the ſalvation of our God* †.

From this inſtance alſo, of God's debaſing and humbling the oppreſſor, let all tyrants and unjuſt invaders learn, that *the Lord is a great God, and a great King above all Gods.* May they therefore humble

* *Pſ.* xviii. 46—50. † *Pſ.* xcviii. 1, 2, 3.

humble themſelves before the *Lord, for he cometh to judge the earth, and with righteouſneſs ſhall he judge the world, and the people*, that is all nations, *with equity*. May they from hence learn, to be tender of the rights, the liberties, and properties of mankind; as they will be obliged to anſwer for every violation, before the great, the awful, and tremendous tribunal of God.

Upon the whole, therefore, let us who are monuments of the divine favour, poſſeſs our minds with the higheſt gratitude; and pour out our moſt grateful acknowledgments to our good God, and gracious preſerver; that in the firſt place he has mercifully protected his Royal Highneſs the Duke of *Cumberland* amidſt ſuch imminent dangers as have ſurrounded him; and that as providence has preſerved him, he may become a future ſcourge to the perfidious ſchemes of our *French* invaders. Let us continually rejoice, that we have a proteſtant Prince on the throne, who has always made the laws of the realm the rule of his conduct; who may bid defiance to his very enemies, to point out his having ever attempted to invade the rights, the liberties, or properties of his ſubjects: who ſeems equally deſirous to maintain the privileges of his people, as his own prerogative. While other princes of *Europe* are forward to impoſe many ſevere and rigorous laws, ſuch as are uſual for tyrants to enjoin, where they have ſlaves to obey; our Sovereign ſeems to place his greateſt happineſs, in enacting ſuch wiſe and gentle laws, by which he is ſure to reign in the hearts and affections of a *loyal* and free people.

Let therefore *faction* be ſtruck *dumb*, and party-ſpirit riſe no more. And as for thoſe whoſe minds are formed for ſlavery and bondage, let them repair to foreign courts, where poverty and ſlavery, the genuine fruits of arbitrary power, and eccleſiaſtical tyranny reſide; and theſe will ſoon convince them of the unreaſonableneſs of their preſent clamours and uneaſineſs; and teach them peaceably to acquieſce in the mild and gentle government of our RIGHTFUL SOVEREIGN KING GEORGE.

I am now to draw an inference or two from what has been ſaid, and ſo conclude. And *firſt*,

We learn from this diſcourſe, that there is one infinitely wiſe and good God, who governs the world by his providence; who has all nations and kingdoms abſolutely under his divine command, and yet rules and governs them all, not by mere will and arbitrary power, like a tyrant, but agreeable to thoſe eternal rules of wiſdom and juſtice, righteouſneſs and truth.

Earthly governors too frequently exert their power to the enſlaving of their ſubjects; but we can be under no ſuch apprehenſions from almighty God, becauſe he is a moſt perfect Being, poſſeſſed with all poſſible perfection; and all his determinations, in the affairs of government, are directed by the moſt conſummate wiſdom and goodneſs. *He is good to all, and his tender mercies are over all his works.*

Let us then reflect on the immenſity of his being, who fills all ſpace, and is intimately preſent with all his creatures! How unlimited muſt his power be, and how extenſive his wiſdom,

who

who ſatisfies the deſires of every living thing! For if the greateſt wiſdom and judgment are neceſſary for the governing a ſmall kingdom among men, how infinite muſt that wiſdom be that conducts the affairs of the whole univerſe, and whoſe providential influence extends itſelf to the meaneſt inſect, as well as to the moſt noble Prince.

Again, how wonderfully great muſt his power be, who reigns as the great Sovereign over all nations, and over all worlds! whoſe government is without limits or controul; who not only upholds the univerſe in his arm, but governs the ſeveral parts of it in a very *wonderful*, though wiſe and beautiful order; and by a ſecret energy upon the minds of men, makes the voluntary and free actions of the great monarchs of the world, become ſubſervient to the intentions of his own infinite mind and will.

2*dly*, We learn, that 'tis our indiſpenſable duty to be ever mindful, and truly thankful to this great and mighty Being, for this ſingular deliverance we now commemorate. For had the great God of battles permitted our Rebellious Enemies to have become victorious, this kingdom, as well as that of *Scotland*, in all probability, would have become a ſcene of blood and confuſion; and when an end would have been put to it, God only knows. But this we may be aſſured of, that while the people of *England* had any remains for ſenſe, or love of liberty, they would be continually making efforts in their defence, and never tamely ſubmit to the chains

and fetters of popiſh bondage. And let us remember, that while we thankfully commemorate this deliverance with our lips, it is incumbent on us to do it with our lives alſo; by which I would be underſtood, that we ſhould apply ourſelves more intently to the ſervice of God, and walk before him in all holineſs and righteouſneſs of life. This would be making that return to God, which he may reaſonably expect, and nothing leſs than this can give us ground to hope for future favours from him.

3*dly*, and *laſtly*, Let me juſt remind you, that though it is our duty to rejoice upon ſo public and ſo remarkable an interpoſition of providence in our favour; yet let your rejoicing be with prudence and ſobriety: Let the people of *England* take care to guard againſt all luxury and exceſs of riot, leſt, by their intemperance, they incur again the diſpleaſure of heav'n!

And in the midſt of our rejoicing, let us remember, that the mortality, that has ſo long been reigning among the cattle, in ſeveral parts of this kingdom, ſtill threatens us with ſcarcity and want.

Beſides, the number of places of pleaſure and diverſion in this nation, calculated to encourage luxury and criminal pleaſures, and debauch the minds of our youth, gives us reaſon to fear that God may be diſpleaſed with us.

And unleſs a national reformation enſue, let us conſider how eaſily the great God can convey this violent diſorder among the cattle, to a peſtilential diſeaſe on our own bodies; and ſo by famine

mine and peſtilence *doom* us to deſtruction, as he has done other nations in like circumſtances.

As then we would willingly avert the judgments of God, let us all be diligent to promote a *National Reformation*. Let the miniſters of the goſpel be careful to ſhew the neceſſity of mens reforming their lives, and abandoning their vices; and magiſtrates be diligent in executing thoſe good laws, made for the ſuppreſſion of *vice*, *profaneneſs*, and *immorality*. Let them join hand in hand, and uſe their utmoſt endeavours to ſtop that *torrent* of iniquity, that ſtill runs through the nation like a mighty flood.

This is the only way to obtain, and be ſecure of the divine protection in times of danger; *and if God be for us, who can be againſt us?*

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